

## سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾  
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ  
 يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

### Surah Ar-Ra'd (The Thunder) 13

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Rā. [These letters are one of the miracles of the Qur'ān; and

none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān), and that which has been revealed to you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

الْزَكِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالَّذِي		الْكِتَابِ		تِلْكَ	
and that which		(of) the Book		these	
وَالَّذِي		أَيَّاتُ		الْمُرَّ	
and that which		(are the) Verses		Alif-Lam-Mim-Ra	
النَّاسِ		وَلَكِنَّ أَكْثَرَ		أَنْزَلَ إِلَيْكَ	
(of) men		[and] but most		has been revealed unto you	
عَمَدٍ		رَفَعَ السَّمَوَاتِ		لَا يُؤْمِنُونَ	
(any) pillars		raised the heavens		believe not	
وَسَخَّرَ الشَّمْسَ		عَلَى الْعَرْشِ		ثُمَّ اسْتَوَى	
and subjected the sun		above the Throne		then He rose	
مُسَمًّى		لِأَجَلٍ		وَالْقَمَرَ	
appointed		for a term		and the moon	
لَعَلَّكُمْ		يُفَصِّلُ الْآيَاتِ		يُدِيرُ الْأَمْرَ	
so that you may		He explains the Verses in detail		He manages all affairs	
تُوقِنُونَ		رَبِّكُمْ		بِلِقَاءِ	
believe with certainty		(with) your Lord		in (the) Meeting	

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢٠﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ

وَجَنَّتْ مِّنْ أَعْتَبٍ وَزَرَعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفْضِلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣﴾

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made *Zawjain Ithnain* (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour small and big). He brings the night as a cover over the day verily, in these things, there are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayāt* (proofs, evidences, lessons, signs) for a people who understand.

وَهُوَ	الَّذِي	مَدَّ الْأَرْضَ	وَجَعَلَ	فِيهَا	رَوَاسِيَ
and (it is) He	Who	spread out the earth	and placed	therein	firm mountains
وَأَنْهَارًا	وَمِنْ كُلِّ	الشَّمَرَاتِ	جَعَلَ فِيهَا	زَوْجَيْنِ	أَثْنَيْنِ
and rivers	and of every (kind)	(of) fruits	He made in it	(in) pairs	two
يُعْشَى اللَّيْلَ	النَّهَارَ	إِنَّ	فِي ذَلِكَ	لَآيَاتٍ	
He covers the night	(with) the day	verily	in that	surely (there are) signs	
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤﴾	وَفِي الْأَرْضِ	قِطْعٌ	مُتَجَوِّرَاتٌ		
for a people who reflect	and in the earth	(there are) tracts	neighbouring		
وَجَنَّتْ	مِّنْ أَعْتَبٍ	وَزَرَعٌ	وَنَخِيلٌ		
and gardens	of vines	and (green) crops (fields)	and date palms		
صِنَوَانٌ	وَعِشْرَتَا	وَعِشْرَتَا	وَعِشْرَتَا		
trees (growing) from a single root	trees (growing) from a single root	trees (growing) from a single root	trees (growing) from a single root		
يُسْقَى	بِمَاءٍ	وَاحِدٍ	وَنَفْضِلٌ	بَعْضُهَا	
watered	with water	one (the same)	yet some of them	We make more excellent	
عَلَى بَعْضٍ	فِي الْأَكْلِ	إِنَّ	فِي ذَلِكَ		
than others	in eating	verily	in that (these things)		



لَقَوْمٍ يَعْقِلُونَ ﴿١٠﴾	لَا يَتَّ
for a people who understand	surely (there are) signs

﴿١٠﴾ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا إِنْآ لَفِي خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿١٢﴾

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allāh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein forever. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَإِنْ تَعْجَبَ	فَعَجَبٌ	قَوْلُهُمْ	أَإِذَا كُنَّا	تُرَابًا	إِنْآ
and if you wonder	then wondrous	(is) their saying	when we are?	dust	(shall) we?
لَفِي خَلْقٍ	جَدِيدٍ	أُولَٰئِكَ	الَّذِينَ كَفَرُوا	بِرَبِّهِمْ	
indeed (be) in a creation	new	(they are) those	who disbelieve	in their Lord	
وَأُولَٰئِكَ	الْأَغْلَلُ	فِي أَعْنَاقِهِمْ	وَأُولَٰئِكَ		
and (they are) those who	(will have) iron chains	in their necks	and they		
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	
(will be the) dwellers	(of) the Fire	they	therein	(will) abide forever	
وَيَسْتَعْجِلُونَكَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ	وَقَدْ خَلَتْ	
and they ask you to hasten	the evil	before	the good	and verily occurred	
مِنْ قَبْلِهِمْ	الْمَثَلَتُ	وَإِنَّ رَبَّكَ	لَذُو	مَغْفِرَةٍ	
before them	exemplary punishments	but verily your Lord	(is) full	(of) forgiveness	

لِلنَّاسِ	عَلَىٰ ظُلْمِهِمْ	وَإِنَّ رَبَّكَ	لَشَدِيدٌ	الْعِقَابِ
for mankind	in spite of their wrongdoing	and verily your Lord	(is) Severe	(in) punishment

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾  
 اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِإِمْقَادٍ ﴿٨﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنكُمْ مَنْ أَسَرَّ  
 الْقَوْلَ وَمَنْ جَهَرَ بِهِ ۚ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

وَيَقُولُ	الَّذِينَ كَفَرُوا	لَوْلَا أُنْزِلَ	عَلَيْهِ	آيَةٌ	مِّن رَّبِّهِ ۚ
and say	those who disbelieve	why is not sent down	to him	a sign	from his Lord
إِنَّمَا أَنْتَ	مُنْذِرٌ	وَلِكُلِّ	قَوْمٍ	هَادٍ ﴿٧﴾	اللَّهُ يَعْلَمُ
you (are) only	a warner	and to every	people	(there is) a guide	Allah knows
مَا تَحْمِلُ	كُلُّ أُنْثَىٰ	وَمَا	تَغِيضُ الْأَرْحَامُ	the wombs fall short (of their time or number)	
what bears	every female	and (by) how much			
وَمَا تَزْدَادُ	وَكُلُّ	شَيْءٍ	عِنْدَهُ	بِمِقْدَارٍ ﴿٨﴾	
and what they exceed	and every	thing	with Him	(is) in due proportion	
عِلْمُ	الْغَيْبِ	وَالشَّهَادَةِ	الْكَبِيرِ	الْمُتَعَالِ ﴿٩﴾	
(He is) All-Knower	(of) the unseen	and the seen	the Most Great	the Most High	
سَوَاءٌ	مِّنْكُمْ	مَّنْ أَسَرَ	الْقَوْلَ	وَمَنْ جَهَرَ	
(it is the) same (to Him)	of you	(one) who conceals	(his) speech	and who declares openly	
بِهِ ۚ	وَمَنْ	هُوَ	مُسْتَخْفٍ	بِاللَّيْلِ	وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾
and whoever	and	[he]	(is) hidden	by night	or goes freely by day



لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِّنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ ۚ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

لَهُ،	مُعَقِّبَتٌ	مِّنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	يَحْفَظُونَهُ،
for him	(there are) angels in succession	before him	and behind him	they guard him
مِّنْ أَمْرِ اللَّهِ	إِنَّ اللَّهَ	لَا يُغَيِّرُ	مَا	بِقَوْمٍ
by (the) Command (of) Allah	verily Allah	changes not	the condition	of a people
حَتَّىٰ يُغَيِّرُوا	مَا	بِأَنفُسِهِمْ	وَإِذَا أَرَادَ اللَّهُ	بِقَوْمٍ
until they change	what	(is) in themselves	and when Allah wills	for a people
سُوءًا	فَلَا مَرَدَّ	لَهُ،	وَمَا	
misfortune	then (there can be) no turning away	of it	and (there is) not	
لَهُمْ	مِّنْ دُونِهِ	مِنْ وَالٍ ﴿١١﴾	هُوَ	الَّذِي يُرِيكُمْ
for them	besides Him	any protector	(it is) He	Who shows you
الْبَرْقَ	خَوْفًا	وَطَمَعًا		
the lightning	(as) a fear (for travellers)	and (as) a hope (for rain)		
وَيُنَشِئُ	السَّحَابَ	الثِّقَالَ ﴿١٢﴾		
and (it is He Who) brings up (or originates)	the clouds	heavy (with water)		

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَيَّكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا

مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمَحَالِ ﴿١٣﴾ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ ۖ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَيُسَبِّحُ الرَّعْدُ	بِحَمْدِهِ	وَالْمَلَائِكَةُ	مِنْ خِيفَتِهِ
and thunder glorifies	[with] His praise	and (so do) the angels	because of His awe
وَيُرْسِلُ الصَّوَاعِقَ	فَيُصِيبُ	بِهَا	مَنْ يَشَاءُ
and He sends the thunderbolts	and He strikes	therewith	whom He wills
وَهُمْ يُجَادِلُونَ	فِي اللَّهِ	وَهُوَ	شَدِيدُ
yet they (disbelievers) dispute	about Allah	and He	(is) Mighty
لَهُ	دَعْوَةُ	الْحَقِّ	وَالَّذِينَ يَدْعُونَ
for Him (Alone)	(is the) Call	(of) Truth	and those whom they invoke
لَا يَسْتَجِيبُونَ	لَهُمْ	بِشَيْءٍ	إِلَّا
they (can) not answer	to them	anything	except
كَفَّيْهِ	إِلَى الْمَاءِ	لِيَبْلُغَ فَاهُ	وَمَا هُوَ
his hands	for water	to reach his mouth	but not
دُعَاءُ	الْكَافِرِينَ	إِلَّا	فِي ضَلَالٍ
(the) invocation	(of) the disbelievers	but	[in] error (of no use)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْعُدُوِّ وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ



رَبِّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ ۖ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

15. And to Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."

وَاللَّهُ يَسْجُدُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and unto Allah (Alone) falls in prostration	whoever	(is) in the heavens	and the earth
طَوْعًا	وَكَرْهًا	وَزِلْزَلُهُمْ	بِالْعُدُوِّ
willingly	or unwillingly	and (so do) their shadows	in the mornings
قُلْ مَنْ	رَّبُّ السَّمَوَاتِ	وَالْأَرْضِ	قُلِ اللَّهُ
say (O Muhammad) Who	(is the) Lord (of) the heavens	and the earth	say (it is) Allah
قُلْ	أَفَاتَّخَذْتُمْ	مِّنْ دُونِهِ ۖ	أَوْلِيَاءَ
say	(have) you then taken (for worship)?	other than Him	protectors
لِأَنفُسِهِمْ	نَفْعًا	وَلَا ضَرًّا	قُلْ هَلْ يَسْتَوِي
for themselves	(either for) benefit	(nor for) harm	say the blind are equal?
وَالْبَصِيرُ	أَمْ هَلْ تَسْتَوِي	الظُّلُمَاتُ وَالنُّورُ	أَمْ جَعَلُوا
and the seer	or are equal?	darkness and light	or do they (disbelievers) assign
لِلَّهِ شُرَكَاءَ	خَلَقُوا كَخَلْقِهِ	فَتَشَبَّهُ	
partners to Allah	who created (the) like (of) His creation	so (that) seemed alike	



الْخَلْقُ	عَلَيْهِمْ	قُلِ اللَّهُ	خَالِقُ	كُلِّ	شَيْءٍ
the creation	to them	say Allah	(is the) Creator	(of) all	things
		وَهُوَ الْوَاحِدُ		الْقَهَرُ ﴿١٦﴾	
		and He (is) the One		the Irresistible	

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

أَنْزَلَ مِنَ السَّمَاءِ	مَاءً	فَسَالَتْ أَوْدِيَهُ	بِقَدَرِهَا		
He sends down from the sky	water (rain)	and the valleys flow	according to their measure		
فَاحْتَمَلَ السَّيْلُ	زَبَدًا	رَابِيًا	وَمِمَّا		
but the flood bears away	the foam	that mounts up to the surface	and (also) from what		
يُوقِدُونَ عَلَيْهِ	فِي النَّارِ	ابْتِغَاءَ	حِلْيَةٍ	أَوْ مَتَاعٍ	زَبَدٌ
they heat [on] it	in the fire	(in order) to make	ornaments	or utensils	(rises) a foam
مِثْلَهُ	كَذَلِكَ	يَضْرِبُ اللَّهُ الْحَقَّ	وَالْبَاطِلَ		
like (unto) it	thus	Allah does set forth (parables of) truth	and falsehood		
فَأَمَّا الزَّبَدُ	فَيَذْهَبُ جُفَاءً		وَأَمَّا مَا		
then as for the foam	it passes away (as) scum (upon the banks)		while that which		
يَنْفَعُ النَّاسَ	فَيَمْكُثُ	فِي الْأَرْضِ	كَذَلِكَ يَضْرِبُ اللَّهُ	الْأَمْثَالَ ﴿١٧﴾	
benefits mankind	remains	in the earth	thus Allah sets forth	parables	

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَتَبَسَ لَهُمُ الْهَادُ ﴿١٨﴾ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَكْثَرُ أَكْثَرٍ ۚ

18. For those who answered their Lord's Call (believed in the Oneness of Allāh and followed His Messenger Muhammad ﷺ, i.e. Islamic Monotheism) is *Al-Husnā* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Is then he who knows that what has been revealed to you (O Muhammad ﷺ) from your Lord is the truth, as like him who is blind? But it is only the men of understanding that pay heed.

لِلَّذِينَ اسْتَجَابُوا	لِرَبِّهِمُ	الْحُسْنَىٰ	وَالَّذِينَ	لَمْ
for those who answered	[to] their Lord	(is) Paradise	and those who	(did) not
يَسْتَجِيبُوا لَهُ،	لَوْ	أَنَّ	لَهُمْ	فِي الْأَرْضِ
answer [to] Him	if	[that]	they had	(is) in the earth
وَمِثْلَهُ مَعَهُ،	لَافْتَدَوْا	بِهِ ۚ	أُولَٰئِكَ	
with it and its like	surely they would offer to save themselves	[with] it	(they are) those	
لَهُمْ	سُوءُ	الْحِسَابِ	وَمَاوَاهُمْ	جَهَنَّمُ
for whom	(will be the) terrible	reckoning	and their dwelling place	(will be) Hell
وَيَبَسَ الْهَادُ ﴿١٩﴾	أَفَمَنْ يَعْلَمُ	أَنَّمَا		
and worst indeed is (that) place for rest	then (shall he) who knows?	that what		
أُنْزِلَ إِلَيْكَ	مِنْ رَبِّكَ	الْحَقُّ	كَمَنْ	هُوَ
has been revealed unto you	from your Lord	(is) the truth	(be) like (him) who	[he]
أَعْمَىٰ	إِنَّمَا يَنْذَرُ	أَكْثَرُ	أُولَٰئِكَ	الْأَكْثَرُ
(is) blind	(but it is) only (that) pay heed	(the) men	(of) understanding	



الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

20. Those who fulfil the Covenant of Allāh and break not the *Mithāq* (bond, treaty, covenant). 21. And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salāt* (the prayers), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾		بِعَهْدِ اللَّهِ		الَّذِينَ يُوفُونَ	
and break not the covenant		(the) Covenant (of) Allah		those who fulfil	
وَيَخْشَوْنَ رَبَّهُمْ	وَالَّذِينَ يَصِلُونَ	يَدْرُءُونَ	مَا أَمَرَ اللَّهُ	وَالَّذِينَ يَصِلُونَ	وَالَّذِينَ يَصِلُونَ
and fear their Lord	to be joined	[for it]	what Allah has commanded	and those who join	and those who join
ابْتِغَاءَ	وَالَّذِينَ صَبَرُوا	الْحِسَابِ ﴿٢١﴾	سُوءَ	وَيَخَافُونَ	وَيَخَافُونَ
seeking	and those who remain patient	reckoning	(the) terrible	and dread	and dread
وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	رَبِّهِمْ	وَجْهِ	وَأَقَامُوا الصَّلَاةَ	وَأَقَامُوا الصَّلَاةَ
and spend	and offer prayers (perfectly)	(of) their Lord	(the) Face (Countenance)	and offer prayers (perfectly)	and offer prayers (perfectly)
وَيَدْرُءُونَ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ	وَيَدْرُءُونَ	وَيَدْرُءُونَ
and they repel	and openly	secretly	We have bestowed on them	and they repel	and they repel
الدَّارِ ﴿٢٢﴾	عُقْبَى	لَهُمْ	أُولَئِكَ	السَّيِّئَةَ	بِالْحَسَنَةِ
(of) Home	(is the good) end	for whom	(they are) those	evil	with good

جَنَّتْ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

مِثْقَهُ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying): 24. " *Salāmun 'Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

وَمَنْ	يَدْخُلُونَهَا	عَدْنٍ	جَنَّاتٍ
and (also those) who	(in) which they shall enter	(of) Adn (Paradise)	Gardens
وَذُرِّيَّتِهِمْ	وَأَزْوَاجِهِمْ	صَلَحَ مِنْ آبَائِهِمْ	
and their offspring	and their wives	acted righteously from (among) their fathers	
عَلَيْكُمْ	سَلَامٌ	بَابِ	وَالْمَلَائِكَةُ يَدْخُلُونَ
(be) upon you	(saying) peace	gate	from every unto them and angels shall enter
الدَّارِ	فَنِعْمَ عُقْبَىٰ	بِمَا صَبَرْتُمْ	
home	and excellent (indeed) is (the) final	for what you persevered in patience	
وَيَقْطَعُونَ	مِثْقَهُ	مِنْ بَعْدِ	وَالَّذِينَ يَنْقُضُونَ
and sever	its ratification	after	(the) Covenant (of) Allah and those who break
فِي الْأَرْضِ	وَيُفْسِدُونَ	أَنْ يُوصَلَ	بِهِ
in the land	and work mischief	to be joined	[for it] what Allah has commanded
الدَّارِ	سُوءٌ	وَهُمْ	اللَّعْنَةُ
home	(is the) evil	and for them	(is) the curse for them (they are) those

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ



وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٧٧﴾

26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ﷺ) from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

وَيَقْدِرُ		لِمَنْ يَشَاءُ		اللَّهُ يَبْسُطُ الرِّزْقَ	
and straitens (it for whom He wills)		for whom He wills		Allah increases the provision	
وَمَا الْحَيَوةُ		الدُّنْيَا		بِالْحَيَوةِ	
and (is) nothing the life		(of) the world		in the life	
وَيَقُولُ		إِلَّا مَتَعٌ ﴿٦٦﴾		فِي الْآخِرَةِ	
and say		but a brief enjoyment		(as) compared with the Hereafter	
ءَايَةٌ		أُنزِلَ عَلَيْهِ		لَوْلَا	
a sign		is sent down to him (Muhammad)		why not	
وَيَهْدِي		مَنْ يَشَاءُ		إِنَّا اللَّهُ يُضِلُّ	
and guides		whom He wills		verily Allah sends astray	
				قُلْ	
				say	
				مِّن رَّبِّهِ	
				from his Lord	
		مَنْ أَنَابَ ﴿٧٧﴾		إِلَيْهِ	
		(those) who turn (to Him) in repentance		unto Himself	

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسَنُ مَا بِهِ ءَازِلْنَا أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُو عَلَيْهُمْ الِّذَى أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٢٩﴾

28. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest. 29. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and work righteousness, Tūbā (all

kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

بِذِكْرِ اللَّهِ		وَتَطْمِئِنُّ قُلُوبُهُمْ		الَّذِينَ ءَامَنُوا	
in (the) remembrance (of) Allah		and their hearts find rest		those who believe	
الَّذِينَ ءَامَنُوا	تَطْمِئِنُّ الْقُلُوبُ	بِذِكْرِ اللَّهِ	أَلَا		
those who believe	hearts find rest	in (the) remembrance (of) Allah	no doubt		
مَثَابٍ	وَحُسْنٌ	لَهُمْ	طُوبَى	وَعَمِلُوا الصَّالِحَاتِ	
place of (final) return	and a beautiful	(is) for them	delight/bliss	and work righteousness	
قَدْ خَلَتْ	فِي أُمَّةٍ	أَرْسَلْنَاكَ	كَذَلِكَ		
verily passed away	to a community	have We sent you (O Muhammad)	thus		
عَلَيْهِمْ	لِتَتْلُوا	أُمَّمٌ	مِنْ قَبْلِهَا		
unto them	(in order) that you might recite	other communities	before it		
بِالرَّحْمَنِ	وَهُمْ يَكْفُرُونَ	إِلَيْكَ	الَّذِي أَوْحَيْنَا		
in the Most Gracious	while they disbelieve	to you	what We have revealed		
عَلَيْهِ تَوَكَّلْتُ	إِلَّا هُوَ	لَا إِلَهَ	رَبِّي	قُلْ هُوَ	
in Him I trust	but He	(there is) no god	(is) my Lord	say He	
مَتَابٍ		وَإِلَيْهِ			
(will be) my return (with repentance)		and to Him			

وَلَوْ أَنَّ قُرْءَانًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا فَلَمْ يُأَيِّسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا



## يُخْلِفُ الْمِيعَادَ ﴿١٣﴾

31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh breaks not His Promise.

وَلَوْ	أَنَّ قُرْءَانًا	سُيِّرَتْ بِهِ	الْجِبَالُ	أَوْ
and if	that (was) a Quran	could be moved with it	mountains	or
قُطِعَتْ بِهِ	أَوِ	كَلِمَةٍ بِهِ	الْمَوْتَى	
could be cloven asunder with it	or	could be made to speak with it	the dead	
بَلْ	لِلَّهِ الْأَمْرُ	جَمِيعًا	أَفَلَمْ يَأْتِ	
nay	with Allah (is certainly) the decision	(of) all (things)	(have) not then known?	
الَّذِينَ آمَنُوا	أَنْ	لَوْ شَاءَ اللَّهُ	لَهَدَى النَّاسَ	
those who believe	that	if Allah had willed	surely He could have guided mankind	
جَمِيعًا	وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	تُصِيبُهُمْ	بِمَا صَنَعُوا
all	and will not cease	those who disbelieved	to strike them	(because) of what they did
قَارِعَةً	أَوْ تَحُلُ قَرِيبًا	مِّن دَارِهِمْ	حَتَّى يَأْتِيَ وَعْدُ اللَّهِ	
a disaster	or it settles close	to their homes	until (the) Promise (of) Allah comes	
إِنَّ اللَّهَ		لَا يَخْلِفُ الْمِيعَادَ ﴿١٣﴾		
certainly Allah		breaks not (His) Promise		

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿١٣﴾ أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَظَاهِرٍ مِّن الْقَوْلِ بَل زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿١٣﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

وَلَقَدْ اسْتَهْزَيْ		بِرُسُلٍ		مِّن قَبْلِكَ	
and indeed were mocked		(many) Messengers		before you (O Muhammad)	
فَأَمَلَيْتُ	لِلَّذِينَ كَفَرُوا	ثُمَّ أَخَذْتَهُمْ	فَكَيْفَ كَانَ		
but I granted respite	to those who disbelieved	then I seized them	so how (terrible) was		
عِقَابٍ	أَفَمَنْ هُوَ	قَائِمٌ	عَلَى كُلِّ نَفْسٍ	بِمَا كَسَبَتْ	
My punishment	He (is) then Who?	takes charge	of every	soul	[for] what it has earned
وَجَعَلُوا	لِلَّهِ شُرَكَاءَ	قُلْ	سَمُّوهُمْ	أَمْ تَنْتَوْنَهُ	بِمَا
yet they ascribe	partners to Allah	say	name them	or you will inform Him	of what
لَا يَعْلَمُ	فِي الْأَرْضِ	أَمْ	يُظَاهِرُ	مِنَ الْقَوْلِ	بَلْ
He knows not	in the earth	or (is it just)	in apparent	[of] words	nay
زَيْنَ	لِلَّذِينَ كَفَرُوا	مَكْرَهُمْ	وَصُدُّوا		
is made fair-seeming	to those who disbelieve	their plotting	and they have been hindered		
عَنِ السَّبِيلِ	وَمَنْ يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ هَادٍ	
from the (Right) Path	and whom Allah sends astray	so (there is) not	for him	any guide	

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَّاقٍ ﴿٣٢﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٣﴾



34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wāq* (defender or protector) against Allāh. 35. The description of the Paradise which the *Muttaqūn* (the pious.) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqūn* (the pious.), and the end (final destination) of the disbelievers is Fire.

أَلَمْ	عَذَابٌ	فِي الْحَيَاةِ	الدُّنْيَا	وَلَعَذَابٌ	
for them	(is) a torment	in the life	(of) the world	and certainly (the) torment	
الْآخِرَةِ	أَشَقُّ	وَمَا	هُمْ	مِّنَ اللَّهِ	
(of) the Hereafter	(is) harder	and not	they have	any protector	
مَّثَلُ	الْجَنَّةِ	الَّتِي	وَعِدَ الْمُتَّقُونَ	تَجْرِي مِنْ تَحْتِهَا	
(the) likeness	(of) Paradise	which	the pious have been promised	flow underneath it	
الْأَنْهَارِ	أَكْلُهَا	دَائِمٌ	وِظْلُهَا	تِلْكَ	
the rivers	its provision	(is) eternal	and (so is) its shade	this	
عُقْبَى	الَّذِينَ اتَّقَوْا	وَعُقْبَى			
(is the) end (final destination)	(of) those who are pious	and (the) end (final destination)			
		النَّارِ	الْكَافِرِينَ		
		(is) Fire	(of) the disbelievers		

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابُ ﴿٣٦﴾ وَكَذَلِكَ أُنْزِلَتْهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

36. Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islam), rejoice at what has been revealed to you (i.e. the Qur'ān), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allāh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the

Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walī* (protector) or *Wāq* (defender) against Allāh.

وَالَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	يَفْرَحُونَ بِمَا
and those	(to) whom We have given	the Book	rejoice at what
أُنزِلَ إِلَيْكَ		وَمِنَ الْأَحْزَابِ	
has been revealed unto you (the Quran)		and (there are) among the groups	
مَنْ يُنْكِرُ	بَعْضَهُ	قُلْ	إِنَّمَا أُمِرْتُ
(those) who reject	a part thereof	say (O Muhammad)	I am commanded only
أَنْ أَعْبُدَ اللَّهَ	وَلَا أَشْرِكْ	بِهِ	إِلَيْهِ أَدْعُوا
to worship Allah	and not to join partners	with Him	to Him (Alone) I call
وَإِلَيْهِ	مَآبٍ	وَكَذَلِكَ	أَنْزَلْنَاهُ
and to Him	(is) my return	and thus	We have sent it (the Quran) down
حُكْمًا	عَرَبِيًّا	وَلِيَنْتَبِعَ	
(to be) a judgement of authority	(in) Arabic	and if you (O Muhammad) follow	
أَهْوَاءَهُمْ	بَعْدَ	مَا	مِنْ الْعِلْمِ
their (vain) desires	after	what	of the knowledge
لَكَ	مِنْ اللَّهِ	مِنْ وَلِيٍّ	وَلَا وَاقٍ
you (will) have	against Allah	any protector	nor defender

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِثَابِتَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made



for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's Leave. (For) every matter there is a Decree (from Allāh). 39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfūz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

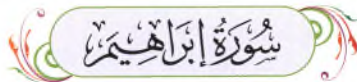
وَلَقَدْ أَرْسَلْنَا رُسُلًا		مِّن قَبْلِكَ		وَجَعَلْنَا	
and indeed We sent Messengers		before you (O Muhammad)		and We made	
لَهُمْ	أَزْوَاجًا	وَذُرِّيَّةً	وَمَا كَانَ	لِرَسُولٍ	أَن يَأْتِيَ
for them	wives	and offspring	and (it) was not	for a Messenger	to bring
بِأَيَّةٍ	إِلَّا	بِإِذْنِ اللَّهِ	لِكُلِّ	أَجَلٍ	كِتَابٌ
[with] a sign	except	by (the) Leave (of) Allah	for every	matter	(there is) a Decree
يَمْحُوا اللَّهُ	مَا يَشَاءُ	وَيُثَبِّتُ	وَعِنْدَهُ		
Allah blots out	what He wills	and confirms (what He wills)	and with Him		
أُمُّ	الْكِتَابِ	وَإِن مَّا نُرِيَنَّكَ			
(is the) Mother	(of) the Book	and whether We show you (O Muhammad)			
بَعْضَ	الَّذِي	نَعِدُهُمْ	أَوْ نَوْفِقُوكَ	فَإِنَّمَا	
a part	(of) what	We have promised them	or We cause you to die	so only	
عَلَيْكَ	الْبَلْغُ	وَعَلَيْنَا	الْحِسَابُ		
your duty	(is) to convey (the Message)	and on Us	(is) the reckoning		

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِيَ الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh

judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture (such as 'Abdullāh bin Salām and other Jews and Christians who embraced Islam)."

أَوَلَمْ يَرَوْا	أَنَا	نَأْتِي الْأَرْضَ	نَنْقُصُهَا
[and] (did) they not see?	that We	come to the land	reducing it
مِنْ أَطْرَافِهَا	وَاللَّهُ يَحْكُمُ	لَا مُعَقِّبَ	لِحُكْمِهِ
from its (outlying) borders	and Allah judges	(there is) none (to) put back	His Judgement
وَهُوَ	سَرِيعٌ	الْحِسَابِ	وَقَدْ مَكَرَ الَّذِينَ
and He	(is) Swift	(at) reckoning	and verily did devise plots those who
مِنْ قَبْلِهِمْ	فَلِلَّهِ الْمَكْرُ	جَمِيعًا	يَعْلَمُ
(were) before them	so unto Allah (is) the planning	all	He knows
كُلُّ	نَفْسٍ	وَسَيَعْلَمُ الْكَافِرُ	لِمَنْ
every	person	and the disbelievers will know	for whom
الْدَّارِ	وَيَقُولُ	الَّذِينَ كَفَرُوا	لَسْتَ مُرْسَلًا
(of) the Home	and say	those who disbelieved	you (O Muhammad) are not a Messenger
قُلْ	كَفَى بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ
say	Allah is Sufficient (as) a witness	between me	and between you
	عِنْدَهُ	عِلْمٌ	الْكِتَابِ
	[he] has	knowledge	(of) the Scripture



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى



صَرَطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ  
 لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ  
 وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾